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**THE NEGRO IN ANCIENT HISTORY.\***

BY REV. EDWARD W. BLYDEN, PROFESSOR IN LIBERIA COLLEGE, WEST AFRICA..

[CONCLUDED FROM PAGE 172.]

But we are told that the Negroes of Central and West Africa have proved themselves essentially inferior, from the fact that in the long period of three thousand years they have shown no signs of progress. In their country, it is alleged, are to be found no indications of architectural taste or skill, or of any susceptibility of æsthetic or artistic improvement; that they have no monuments of past exploits; no paintings or sculptures; and that, therefore, the foreign or American slave-trade was an indispensable agency in the civilization of Africa; that nothing could have been done for the Negro while he remained in his own land, bound to the practices of ages; that he needed the sudden and violent severance from home to deliver him from the quiescent degradation and stagnant barbarism of his ancestors; that otherwise the civilization of Europe could never have impressed him.

In reply to all this we remark: 1st, that it remains to be proved, by a fuller exploration of the interior, that there are no architectural remains, no works of artistic skill; 2dly, if it should be demonstrated that nothing of the kind exists, this would not necessarily prove essential inferiority on the part of the African. What did the Jews produce in all the long period of their history before and after their bondage to the Egyptians, among whom, it might be supposed, they would have made some progress in science and art? Their forefathers dwelt in tents before their Egyptian residence, and they dwelt in tents after their emancipation. And in all their long national history they produced no remarkable architectural monument but the Temple, which was designed and executed by a man miraculously endowed for the purpose. A high antiquarian authority tells us that "pure Shemites had no art."† The lack of architectural and artistic skill is no mark of the absence

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\* From the *Methodist Quarterly Review*. This is, so far as we know, the first article in any Quarterly written by a hand claiming a pure Ethiopic lineage.

† Rev. Stuart Poole, of the British Museum, before the British Association. 1864.

of the higher elements of character.\* 3dly, With regard to the necessity of the slave trade, we remark, without attempting to enter into the secret counsels of the Most High, that without the foreign slave trade Africa would have been a great deal more accessible to civilization, and would now, had peaceful and legitimate intercourse been kept up with her from the middle of the fifteenth century, be taking her stand next to Europe in civilization, science, and religion. When, four hundred years ago, the Portuguese discovered this coast, they found the natives living in considerable peace and quietness, and with a certain degree of prosperity. Internal feuds, of course, the tribes sometimes had, but by no means so serious as they afterward became under the stimulating influence of the slave trade. From all we can gather, the tribes in this part of Africa lived in a condition not very different from that of the greater portion of Europe in the Middle Ages. There was the same oppression of the weak by the strong; the same resistance by the weak, often taking the form of general rebellion; the same private and hereditary wars; the same strongholds in every prominent position; the same dependence of the people upon the chief who happened to be in power; the same contentedness of the masses with the tyrannical rule. But there was industry and activity, and in every town there were manufactures, and they sent across the continent to Egypt and the Barbary States other articles besides slaves.

The permanence for centuries of the social and political status of the Africans at home must be attributed, first, to the isolation of the people from the progressive portion of mankind; and, secondly, to the blighting influence of the traffic introduced among them by Europeans. Had not the demand arisen in America for African laborers, and had European nations inaugurated regular traffic with the coast, the natives would have shown themselves as impressible for change, as susceptible of improvement, as capable of acquiring knowledge and accumulating wealth, as the natives of Europe. Combination of capital and co-operation of energies would have done for this land what they have done for others. Private enterprise, (which has been entirely destroyed by the nefarious traffic,) encouraged by humane intercourse with foreign lands,

\* Rev. Dr. Goulburn, in his reply to Dr. Temple's celebrated Essay on the "Education of the World," has the following suggestive remark: "We commend to Dr. Temple's notice the pregnant fact, that in the earliest extant history of mankind it is stated that arts, both ornamental and useful, (and arts are the great medium of civilization,) took their rise in the family of Cain. In the line of Seth we find none of this mental and social development,"—*Replies to Essays and Reviews*, p. 34. When the various causes now co-operating shall have produced a higher religious sense among the nations, and a corresponding revolution shall have taken place in the estimation now put upon material objects, the effort may be to show, to his disparagement—if we could imagine such an unamiable undertaking as compatible with the high state of progress then attained—that the Negro was at the foundation of all material development.

would have developed agriculture, manufactures, and commerce; would have cleared, drained, and fertilized the country, and built towns; would have improved the looms, brought in plows; steam-engines, printing-presses, machines, and the thousand processes and appliances by which the comfort, progress, and usefulness of mankind are secured. But, alas! *Dis aliter visum.*

“Freighted with curses was the bark that bore  
The spoilers of the West Guinea’s shore;  
Heavy with groans of anguish blew the gales  
That swelled that fatal bark’s returning sails:  
Loud and perpetual o’er the Atlantic’s waves,  
For guilty ages, rolled the tide of slaves;  
A tide that knew no fall, no turn, no rest—  
Constant as day and night from East to West,  
Still widening, deepening, swelling in its course  
With boundless ruin and resistless force.”—MONTGOMERY.

But although, amid the violent shocks of those changes and disasters to which the natives of this outraged land have been subject, their knowledge of the elegant arts, brought from the East, declined, they never entirely lost the *necessary* arts of life. They still understand the workmanship of iron, and, in some sections of the country, of gold. The loom and the forge are in constant use among them. In remote regions, where they have no intercourse with Europeans, they raise large herds of cattle and innumerable sheep and goats; capture and train horses, build well-laid-out towns, cultivate extensive fields, and manufacture earthenware and woolen and cotton cloths. Commander Foote says: “The negro arts are respectable, and would have been more so had not disturbance and waste come with the slave trade.”\*

And in our own times, on the West Coast of Africa, a native development of literature has been brought to light of genuine home-growth. The Vey people, residing half way between Sierra Leone and Cape Mesurado, have within the last thirty years invented a syllabic alphabet, with which they are now writing their own language, and by which they are maintaining among themselves an extensive epistolary correspondence. In 1849 the Church Missionary Society in London, having heard of this invention, authorized their Missionary, Rev. S. W. Koelle, to investigate the subject. Mr. Koelle traveled into the interior, and brought away three manuscripts, with translations. The symbols are phonetic, and constitute a syllabarium, not an alphabet; they are nearly two hundred in number. They have been learned so generally that Vey boys in Monrovia frequently receive communications from their friends in the Vey country, to which they readily respond. The Church Missionary Society have had a font of

\*“Africa and the American Flag.” p. 52.

type cast in this new character, and several little tracts have been printed and circulated among the tribe. The principal inventor of this alphabet is now dead; but it is supposed that he died in the Christian faith, having acquired some knowledge of the way of salvation through the medium of this character of his own invention.\* Dr. Wilson says:

“This invention is one of the most remarkable achievements of this or any other age, and is itself enough to silence forever the cavils and sneers of those who think so contemptuously of the intellectual endowments of the African race.”

Though “the idea of communicating thoughts in writing was probably suggested by the use of Arabic among the Mandingoes,” yet the invention was properly original, showing the existence of genius in the native African, who has never been in foreign slavery, and proves that he carries in his bosom germs of intellectual development and self-elevation, which would have enabled him to advance regularly in the path of progress had it not been for the blighting influence of the slave trade.

Now are we to believe that such a people have been doomed, by the terms of any curse, to be the “servant of servants,” as some upholders of Negro slavery have taught? Would it not have been a very singular theory that a people destined to servitude should begin, the very first thing, as we have endeavored to show, to found “great cities,” organize kingdoms, and establish rule—putting up structures which have come down to this day as a witness to their *superiority* over all their contemporaries—and that, by a Providential decree, the people whom they had been fated to serve should be held in bondage by them four hundred years?

“The remarkable enterprise of the Cushite hero, Nimrod; his establishment of imperial power, as an advance on patriarchal government; the strength of the Egypt of Mizraim, and its long domination over the house of Israel; and the evidence which now and then appears, that even Phut (who is the obscurest in his fortunes of all the Hamite race) maintained a relation to the descendants of Shem which was far from servile or subject; do all clearly tend to limit the application of Noah’s maledictory prophecy to the precise terms in which it was indited: “Cursed be Canaan; a servant of servants shall he” (not Cush, not Mizraim, not Phut, but he) “be to his brethren.” If we then confine the imprecation to Canaan, we can without difficulty trace its accomplishment in the subjugation of the tribes which issued from him to the children of Israel from the

\*Wilson’s “Western Africa,” p. 95, and “Princeton Review for July, 1858,” p. 488.



time of Joshua to that of David. Here would be verified Canaan's servile relation to Shem; and when imperial Rome finally wrested the scepter from Judah, and, "dwelling in the tents of Shem," occupied the East and whatever remnants of Canaan were left in it, would not this accomplish that further prediction that Japheth, too, should be lord of Canaan, and that (as it would seem to be tacitly implied) mediately, through his occupancy of the tents of Shem?\*

A vigorous writer in the "Princeton Review" has the following:

"The Ethiopian race, from whom the modern Negro or African stock are undoubtedly descended, can claim as early a history, with the exception of the Jews,† as any living people on the face of the earth. History, as well as the monumental discoveries, gives them a place in ancient history as far back as Egypt herself, if not farther. But what has become of the contemporaneous nations of antiquity, as well as others of much later origin? Where are the Numidians, Mauritanians, and other powerful names, who once held sway over all Northern Africa? They have been swept away from the earth, or dwindled down to a handful of modern Copts and Berbers of doubtful descent."

"The Ethiopian, or African race, on the other hand, though they have long since lost all the civilization which once existed on the Upper Nile, have, nevertheless, continued to increase and multiply, until they are now, with the exception of the Chinese, the largest single family of men on the face of the earth. They have extended themselves in every direction over that great continent, from the southern borders of the Great Sahara to the Cape of Good Hope, and from the Atlantic to the Indian Ocean, and are thus constituted masters of at least three-fourths of the habitable portions of this great continent. And this progress has been made, be it remembered, in despite of the prevalence of the foreign slave trade, which has carried off so many of their people; of the ceaseless internal feuds and wars that have been waged among themselves; and of a conspiracy, as it were, among all surrounding nations, to trample out their national existence. Surely their history is a remarkable one; but not more so, perhaps, than is foreshadowed in the prophecies of the Old Testament Scriptures. God has watched over and preserved these people through all the vicissitudes of their unwritten history, and no doubt for some great purpose of mercy toward them, as well as for the display of the glory of His own grace and providence; and we may expect

\* Dr. Peter Holmes, Oxford, England.

† The Jews not excepted. Where were they when the Pyramids were built?

to have a full revelation of this purpose and glory as soon as the everlasting Gospel is made known to these benighted millions."\*

One palpable reason may be assigned why the Ethiopian race has continued to exist under the most adverse circumstances, while other races and tribes have perished from the earth; it is this: *They have never been a blood-thirsty or avaricious people.* From the beginning of their history to the present time their work has been constructive, except when they have been stimulated to wasting war by the covetous foreigner. They have built up in Asia, Africa, and America. They have not delighted in despoiling and oppressing others. The nations enumerated by the reviewer just quoted, and others besides them—all warlike and fighting nations—have passed away or dwindled into utter insignificance. They seem to have been consumed by their own fierce internal passions. The Ethiopians, though brave and powerful, were not a fighting people, that is, were not fond of fighting for the sake of humbling and impoverishing other people. Every reader of history will remember the straightforward, brave, and truly Christian answer returned by the King of the Ethiopians to Cambyses, who was contemplating an invasion of Ethiopia, as recorded by Herodotus. For the sake of those who may not have access to that work we reproduce the narrative here. About five hundred years before Christ, Cambyses, the great Persian warrior, while invading Egypt, planned an expedition against the Ethiopians; but before proceeding upon the belligerent enterprise he sent "spies, in the first instance, who were to see the table of the sun, which was said to exist among the Ethiopians, and besides, to explore other things, and, to cover their design, they were to carry presents to the King. \* \* \* When the messengers of Cambyses arrived among the Ethiopians, they gave the presents to the King, and addressed him as follows: 'Cambyses, King of the Persians, desirous of becoming your friend and ally, has sent us, bidding us confer with you, and he presents you with these gifts, which are such as he himself most delights in.'"

But the Ethiopian, knowing that they came as spies, spoke thus to them:

"Neither has the King of Persia sent you with these presents to me because he valued my alliance, nor do you speak the truth, for you are come as spies of my kingdom. Nor is he a just man; for if he were just he would not desire any other territory than his own; nor would he reduce people into ser-

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\*"Princeton Review, July 1858," pp. 448, 449.

vitude who have done him no injury. However, give him this bow, and say these words to him: 'The King of the Ethiopians advises the King of the Persians, when the Persians can thus easily draw a bow of this size, then to make war on the Macrobian Ethiopians with more numerous forces; but until that time let him thank the gods, who have not inspired the sons of the Ethiopians with the desire of adding another land to their own.'"<sup>\*</sup>

Are these a people, with such remarkable antecedents, and in the whole of whose history the hand of God is so plainly seen, to be treated with the contempt which they usually suffer in the lands of their bondage? When we notice the scornful indifference with which the Negro is spoken of by certain politicians in America, we fancy that the attitude of Pharaoh and the aristocratic Egyptians must have been precisely similar toward the Jews. We fancy we see one of the magicians in council, after the first visit of Moses demanding the release of the Israelites, rising up with indignation and pouring out a torrent of scornful invective such as any rabid anti-Negro politician might now indulge in.

What privileges are those that these degraded Hebrews are craving? What are they? Are they not slaves and the descendants of slaves? What have they or their ancestors ever done? What *can* they do? They did not come hither of their own accord. The first of them was brought to this country a slave, sold to us by his own brethren. Others followed him, refugees from the famine of an impoverished country. What do they know about managing liberty or controlling themselves? They are idle; they are idle. Divert their attention from their idle dreams by additional labor and more exacting tasks.

But what have the ancestors of Negroes ever done? Let Professor Rawlinson answer, as a summing up of our discussion. Says the learned Professor:

"For the last three thousand years the world has been mainly indebted for its advancement to the Semitic and Indo-European races; *but it was otherwise in the first ages.* Egypt and Babylon, Mizraim and Nimrod, both descendants of Ham, led the way, and acted as the pioneers of mankind in the various untrodden fields of art, literature, and science. Alphabetic writing, astronomy, history, chronology, architecture, plastic art, sculpture, navigation, agriculture, textile industry, seem all of them to have had their origin in one or other of these two countries. The beginnings may have been often humble enough. We may laugh at the rude picture-writing, the uncouth brick pyramid, the coarse fabric, the homely and

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\* Herodotus, iii, 17-22.

ill-shapen instruments, as they present themselves to our notice in the remains of these ancient nations; but they are really worthier of our admiration than of our ridicule. The inventors of any art are among the greatest benefactors of their race, and mankind at the present day lies under infinite obligations to the genius of these early ages."\*

There are now, probably, few thoughtful and cultivated men in the United States who are prepared to advocate the application of the curse of Noah to all the descendants of Ham. The experience of the last eight years must have convinced the most ardent theorizer on the subject. Facts have not borne out their theory and predictions concerning the race. The Lord by His outstretched arm has dashed their syllogisms to atoms, scattered their dogmas to the winds, detected the partiality and exaggerating tendency of their method, and shown the injustice of that heartless philosophy and that unrelenting theology which consigned a whole race of men to hopeless and interminable servitude.

It is difficult, nevertheless, to understand how, with the history of the past accessible, the facts of the present before their eyes, and the prospect of a clouded future, or unvailed only to disclose the indefinite numerical increase of Europeans in the land, the blacks of the United States can hope for any distinct, appreciable influence in the country. We cannot perceive on what grounds the most sanguine among their friends can suppose that there will be so decisive a revolution of popular feeling in favor of their *protégés* as to make them at once the political and social equals of their former masters. Legislation cannot secure them this equality in the United States any more than it has secured it for the blacks in the West Indies. During the time of slavery everything in the laws, in the customs, in the education of the people was contrived with the single view of degrading the Negro in his own estimation and that of others. Now is it possible to change in a day the habits and character which centuries of oppression have entailed? We think not. More than one generation, it appears to us, must pass away before the full effect of education, enlightenment, and social improvement will be visible among the blacks. Meanwhile they are being gradually absorbed by the Caucasian; and before their social equality comes to be conceded they will have lost their identity altogether, a result, in our opinion, extremely undesirable, as we believe that, as Negroes, they might accomplish a great work which others cannot perform. But even if they should not pass away in the mighty embrace of their numerous white neighbors;

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\*"Five Great Monarchies," vol. i, pp. 75, 76.

grant that they could continue to live in the land, a distinct people, with the marked peculiarities they possess, having the same color and hair, badges of a former thralldom—is it to be supposed that they can ever overtake a people who so largely outnumber them, and a large proportion of whom are endowed with wealth, leisure, and the habits and means of study and self-improvement? If they improve in culture and training, as in time they no doubt will, and become intelligent and educated, there may rise up individuals among them, here and there, who will be respected and honored by the whites; but it is plain that, as a class, their inferiority will never cease until they cease to be a distinct people, possessing peculiarities which suggest antecedents of servility and degradation.

We pen these lines with the most solemn feelings—grieved that so many strong, intelligent, and energetic black men should be wasting time and labor in a fruitless contest, which, expended in the primitive land of their fathers—a land that so much needs them—would produce in a comparatively short time results of incalculable importance. But what can we do? Occupying this distant stand-point—an area of Negro freedom, and a scene for untrammelled growth and development, but a wide and ever-expanding field for benevolent effort; an outlying or surrounding wilderness to be reclaimed; barbarism of ages to be brought over to Christian life—we can only repeat with undiminished earnestness the wish we have frequently expressed elsewhere, that the *eyes of the blacks may be opened to discern their true mission and destiny*; that, making their escape from the house of bondage, they may *betake themselves to their ancestral home, and assist in constructing a Christian AFRICAN EMPIRE*. For we believe that as descendants of Ham had a share, as the most prominent actors on the scene, in the founding of cities and in the organization of government, so members of the same family, developed under different circumstances, will have an important part in the closing of the great drama.

“Time’s noblest offspring is the last.”

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From the Spirit of Missions.

#### THE BASLE MISSION AND THAT AT CAPE PALMAS.

The letter of Rev. Mr. Auer, written while he was at the Basle Mission on the Gold Coast, will be read with interest by all friends of Missions to Africa. Some facts, however, respecting this Mission should be here stated in connection with the early operations of our own Mission at Cape Palmas.

The Missionary Society of Basle, in Switzerland, projected their Mission to Africa in 1828. Four Missionaries were sent

out, who landed at Christiansborg Danish Accra, on the Gold Coast. Three of them soon died; the third, in 1831. In the following year three others arrived—one a physician—two of whom died in a short time, and the third, Mr. Riis, hoping to find a healthful locality, moved to the mountainous region of Aquapim in the interior. He was well received by the king and the people, and was induced to make Akropong, a large native settlement, his station. Two more Missionaries arrived in 1836. These died soon after their arrival, leaving Mr. Riis once more alone. The Society at home became disheartened, and contemplated the withdrawal of the Mission; but faith and hope finally prevailing, their efforts were renewed. Mr. Riis, who had returned to Switzerland, undertook, with the aid of the Government, to establish a colony of Christian negroes on the coast; and with his associate, Mr. Widman, and a colored man, educated in Switzerland, landed, in 1843, a company of twenty-seven from Jamaica, whom he settled at Akropong. In 1844 a chapel was built, and Divine service formally opened. Missionaries, with farmers and citizens from Europe, arrived from year to year, and the Mission, with the usual alternations of prosperity and adversity, was continued. In 1866, thirty-eight years from its inception, the community, including converted natives, consisted of one thousand and eighteen members, of whom thirty-three were whites. In 1868, according to Mr. Auer's statements, the white Missionary force had increased to fifty, and the annual expenditure forty thousand dollars in gold.

The history of this Mission during the first eight or nine years of its existence presents a melancholy contrast with ours at Cape Palmas for the same period. From 1828 to 1836, one Missionary, on an average, died every year—eight out of nine. A like mortality attended the early operations of the Mission of the Church Missionary Society at Sierra Leone. A late number of the *Church Missionary Intelligencer* makes the startling statement that, during the first forty-five years of its existence, two Missionaries, on an average, died annually.

Taking the statistics of our own Mission at Cape Palmas, which began its operations formally in 1836, we find that during the first eight years fourteen white persons were sent out, of whom three only, two females and one ordained Missionary, died. The Swiss Mission lost eight out of nine; our Mission, three out of fourteen.

In the ninth year of the Swiss Mission but one Missionary remained, having one station. In the ninth year of our Mission, there were five stations, with a Missionary and his wife

at each. Of other statistics, we have neither time nor space to speak.

The question will, no doubt, here arise to the mind of many, on reading this letter of Mr. Auer, what has caused the difference in the present results of these Missions?

Neither time nor space here, again, will permit us to say much on this point. Sufficient answer, however, will be had in the difference of the manner in which the two Missions have been sustained. At the present time, the Swiss Mission has fifty white agents; our Mission has eight—two ordained Missionaries and six females. While they have been expanding, we have been contracting our operations.

But notwithstanding the unfavorable circumstances attending the operations of our Mission, good progress has been made. Facts will confirm the statement, that no Mission on the coast of Africa has accomplished so much in a given time, and with such limited funds and agencies. Our Missionaries have long been calling for aid, for "men and means." They have been doing double duty, and are rapidly wearing out, praying and hoping that men will soon be had, and help be forthcoming, to gather the fruits of their labor in the past, and save the Mission from threatened disaster. Shall these dear devoted brethren be disappointed? With such success as God has granted to the prayers, faith and perseverance of the Missions at Sierra Leone and Akropong before us, can we not see our duty? Can we not hear the voice of Christ, in His commands and His promises? And shall we not hasten to the relief and comfort of our beloved brethren of the African Mission?

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LETTER FROM REV. MR. AUER.

CHRISTIANSBURG, NEAR ACCRA, *February 5, 1869.*

On Monday, December 14th, I went to Accra by steamer; Miss Heydt was on board, and came along without landing at Cape Palmas. After a short stay at this (Basle) Station, we went to Akropong on the mountains in three days' journey. That was once my home for four years, and the birthplace of my Willie. On Christmas-eve we were married by the Rev. J. A. Mader, my former fellow-laborer. The church was quite new, large and beautiful for the mountains, and still decorated with flowers, garlands, and large palm-branches, as it had been consecrated but a few days before.

The mountain air was rather cold, the more so as the Harmattan wind was very strong, so that I at first suffered from a severe cold in my head, and a troublesome cough; but, on the whole, I was greatly benefitted, and now I feel again really

well once more. I visited most of the Basle stations, and preached about ten times during my visit. Two weeks ago we arrived on the sea-coast again, and to-morrow we expect to sail for Cape Palmas, and then begin our work with a will.

It is difficult to describe my impressions of this Mission. I left here seven years ago; since then many changes took place, and I missed several old faces, while new people, whom I knew not, have come out. From here we went about eighteen miles in a carriage, drawn and pushed by native men. From thence we proceeded by hammock up the mountains, with their huge trees and beautiful scenery. Every day we stopped on a station with old friends. Everywhere, and especially at Akropong, we were received with great joy, and it was rather troublesome to shake hands with so many people, Christians and heathens who knew me, and to answer their many questions. As I still know two of these Gold Coast languages, I felt the more at home with the people. Many expected I would stay again among them. A young Christian (Mikael) wept when I told him that I must go again to preach the "Good Word" to other Africans who had not as many teachers as they; and my former students, now teachers and catechists, threatened to keep me back by force. There are now thirty-three Missionaries here, (partly laymen,) and about half as many ladies. Everywhere their work has made progress. Christian workmen (carpenters, masons, blacksmiths, coopers, bookbinders, cartwrights, shoemakers) are supporting themselves by their trade. Others are largely cultivating cotton, coffee, arrowroot, tobacco, corn, peanuts, and many fruit trees. Houses are built of sun-dried bricks and of stone; and even the heathen people imitate the Christians in farming enterprises, and in building fine houses. In several places young congregations have built their own chapels and houses for the catechists. Schools have sprung up where I never saw a book, and Christian congregations where formerly no one wished to be baptized. In one such place I found a catechist, a teacher, a fine chapel, (built by the Christians,) and one hundred and ten Christians. Young men and women, usually from fifteen to thirty years old, come out from heathenism by the score, even in out-of-the-way places, where traveling Missionaries have been at work. Last year about three hundred were baptized in three different nations, and there is yet quite a list of candidates for Baptism. Some of the common parish and day-schools are rather languishing, others have gone ahead with vigor, and new ones have been opened. There are several small boarding-schools in interior stations; but the rest of the scholars must pay a shilling per annum. The principal schools are at Akropong on the mountains, and at Chris-



tiansborg on the coast. At Akropong there is a seminary for catechists and native Missionaries, where they study Greek, Hebrew, Theology in all its branches, Ethics, and all that belong to an English education. In singing and music they are very proficient, and with their studies in general; every one attending the examinations could not but be delighted. There is also a Grammar-school for Tji-speaking people. The Seminary admits students from all the Missions. Here teachers are made, and men generally useful. They study Bible History, Universal History, Systematic Religion, Geography, Church History, Geometry, Arithmetic, Natural History, and Philosophy; Greek, English, Tji, (Ashantee,) and Accra Grammar; Drawing, Music, and Singing. This school has four teachers—a German and three natives. The third is a large boys' boarding-school, preparatory to the Grammar-school, with three teachers—a Swiss and two natives. The Seminary has three teachers—two Germans and one native; the latter teaches Greek and Hebrew.

At Christiansborg they have a large Grammar and a boys' school for the Accra-speaking people, both in two beautiful and large buildings. The staff of teachers and plan of studies is like that of the corresponding schools at Akropong. A female school for Accra at Abokobi, for the Tji people at Aburi, both with foreign and native teachers.

With so many laborers for every branch of the work, they cannot but succeed if they are faithful. Very much work has been done, but not wonderfully much for so many. And yet the expenses of the whole Mission, with about fifty foreign persons and many natives, were for the last year (1868) \$40,000, gold.

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#### GERMAN MISSION IN SOUTH AFRICA.

The Berlin Missionary Society, through Dr. Wangemann, its director, has set before Germany, in two recent publications, an account of its labors. This Society has chosen for the field of its labors South Africa. The field of operations embraces five *circuits*, or districts. The first is Cape Colony, with the stations Amalienstein, Lady Smith, and Anhalt Smith. In the first of these, out of a population of 604 inhabitants, 578 are Church members. It is said, to the credit of these converts, what is remarkable among Hottentots, that during the terrible famine that has raged there, not a single member had to be subjected to Church discipline for stealing.

The second district is British Caffraria; the third, the Dutch Orange Republic. In the latter circuit, a rich boer (a Dutch word for *farmer* or *planter*.) named Adam Oppermann, founded a new station, and sustains it all at his own expense. He granted, in

land, houses, &c., an amount to the value of 12,000 thalers, (about \$8,000,) and has given, besides, the income of a capital of 14,000 thalers to sustain the work, and is yet very glad, by this means, to bring missionary work near him. The other two stations are the Trans Vaal Republic (also Dutch) and the colony of Natal. In the latter, a combination of German and American missionaries has been formed to produce a translation of the Bible for the natives, which the American Bible Society is to print.

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**"COME OVER AND HELP US."**

"Come over and help us!" the cry echoes forth  
From the plains of the south, from the snows of the north;  
The summer is passing, the harvest goes by,  
While unhelped and unheeded we perish and die.

"Come over and help us!" we hear from afar  
Of a day-spring of hope, of a bright dawning star;  
But cheerless and hopeless in darkness we dwell,  
Till a ray from above the deep shadows dispel.

"Send over and help us!" Oh, can it be true  
That the word of salvation is given to you,  
Who labor but faintly the tidings to share  
With millions fast sinking in doubt and despair?

Oh, you who have hope, you who fear not to die,  
Now, now, while life lasts, turn your hearts to our cry;  
That to your parting hour this thought may be given,  
"I have brought some to Christ who will meet me in heaven!"

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**THE COLORED PEOPLE OF BALTIMORE.**

At a public meeting held some time since of the colored residents of Baltimore, gathered to consider a petition to the public authorities for increased educational facilities, the chairman made the following interesting statements in reference to the present condition of the colored people of that city:

"For a number of years," he says, "and through the darkest days of slavery, we have kept in active operation seven literary and debating societies. Our church property in this city is more extensive and valuable than the church property of the colored population of any other city in the Union. We now

own half a million of church property, and the annual tax on the church-going part of our people is nearly one hundred thousand dollars. This looks as if we believe there is a God, and that we take an interest in His cause. Besides the many thousand dollars' worth of property held on individual account, our building associations are purchasing property for our people to the annual amount of \$75,000. This is done from their weekly savings. Our public hall property is worth not less than \$100,000. We have seventy-nine beneficial societies for the relief of the sick and the poor in this city, with an average membership of eighty; the average contribution of each member is forty cents a month. By the agency of these societies our poor are kept from the Poor House, and our dead from the Potter's Field. We have the most extensive corporation of colored men to be found anywhere on the globe—the Chesapeake Marine Railway and Dock Company—which has added as much to the wealth and influence of the State as any corporation of the same dimensions. In the savings banks in Baltimore there is nearly a million of dollars to the credit of our people, and every day is industry and economy more and more becoming the rule, idleness and spendthriftness the exception."

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#### LEGACIES.

We have been struck with the liberal bequests made annually to several missionary Societies. Last year the American Board of Commissioners for Foreign Missions received \$73,903 44. Ten thousand dollars of this sum was the tenth annual payment of \$10,000, under the will of the late Anson G. Phelps, of New York, granting the Board of Commissioners a bequest of \$100,000. Quite a proportion of the annual receipts of the American Board came from legacies, while the receipts into our treasury from this source are very moderate, ranging from \$8,000 or \$10,000 to \$24,000, in the year 1867. Thus while our treasury receives annually only about one-sixtieth of its income from bequests, the American Board received last year about one-seventh of their whole income of \$537,838 95. Here is a reasonable and, indeed, a noble example to our people, who have, within the last twenty-five years, increased in wealth amazingly, when the wealth in the hands of so vast a multitude as are in our churches and congregations is considered. How just and appropriate is it for the Christian to whom God has given worldly substance to use it wisely while he lives and bequeath a suitable portion of it to promote the kingdom of God among men after he departs hence to another world for judgment!—*Methodist Missionary Advocate.*

## EMIGRANTS SENT BY THE AMERICAN COLONIZATION SOCIETY.

Year.	No.	Year.	No.	Year.	No.
1820.....	86	1839.....	47	1858.....	167
1821.....	33	1840.....	115	1859.....	248
1822.....	37	1841.....	85	1860.....	316
1823.....	65	1842.....	248	1861.....	55
1824.....	103	1843.....	85	1862.....	65
1825.....	66	1844.....	170	1863.....	26
1826.....	182	1845.....	187	1864.....	23
1827.....	222	1846.....	89	1865.....	527
1828.....	163	1847.....	51	1866.....	621
1829.....	205	1848.....	441	1867.....	633
1830.....	259	1849.....	422	1868.....	453
1831.....	421	1850.....	505		
1832.....	796	1851.....	676	Total.....	12,995
1833.....	270	1852.....	630	The Maryland State Col-	
1834.....	127	1853.....	783	onization Society has	
1835.....	146	1854.....	553	settled at "Maryland,	
1836.....	234	1855.....	207	in Liberia".....	1,227
1837.....	138	1856.....	538		
1838.....	109	1857.....	370	Total.....	14,222

NOTE.—The number of Recaptured Africans sent to Liberia by the Government of the United States, not embraced in the foregoing table, 5,722.

## COST OF AFRICAN COLONIZATION.

The following table will show the Annual Receipts of the American Colonization Society during the fifty-two years of its existence:

Years.	Receipts.	Years.	Receipts.
1817-9.....	\$14,031 50	1852.....	\$86,775 74
1820-2.....	5,627 66	1853.....	82,458 25
1823.....	4,758 22	1854.....	65,433 93
1824.....	4,379 89	1855.....	55,276 89
1825.....	10,125 85	1856.....	81,384 41
1826.....	14,779 24	1857.....	97,384 84
1827.....	13,294 94	1858.....	61,820 19
1828.....	13,458 17	1859.....	160,303 23
1829.....	20,295 61	1860.....	104,546 92
1830.....	26,683 41	1861.....	75,470 74
1831.....	32,101 58	1862.....	46,208 46
1832.....	43,065 08	1863.....	50,900 36
1833.....	37,242 46	1864.....	79,454 70
1834.....	22,984 30	1865.....	23,633 37
1835.....	36,661 49	1866.....	59,375 14
1836.....	33,006 88	1867.....	53,190 48
1837.....	25,558 14	1868.....	49,959 52
1838.....	10,947 41		
1839.....	51,498 36	Total.....	2,244,657 77
1840.....	56,985 62		
1841.....	42,443 68	The Maryland State Society, since	
1842.....	32,898 88	its organization, received.....	309,759 33
1843.....	36,093 94	The New York State Society and	
1844.....	33,640 39	Pennsylvania Society, during	
1845.....	56,458 60	their independent condition,	
1846.....	39,900 03	received.....	95,640 00
1847.....	29,472 84	The Mississippi Soc'y, during in-	
1848.....	49,845 91	dependent operations, received	12,000 00
1849.....	50,332 84		
1850.....	64,973 71	Making a total to Jan. 1, 1869..	\$2,662,057 10
1851.....	97,443 77		

From the Cavalla Messenger.

### LIBERIA ITEMS OF INTELLIGENCE.

**THE WEATHER.**—The present dry season has been unusual. The hottest weather generally in March was this year in February, while the former month was comparatively cool. There has been but little rain.

**THE PALM OIL TRADE AT CAPE PALMAS** is worthy of notice, for during the past month the merchants there have shipped to Europe and the United States 21,477 gallons of oil, while the American barque "Jasper" sailed on April 3d with a cargo of 5,895 gallons more.

**LOSS OF TWO COASTERS.**—We regret to learn of the loss of two Liberian cutters, one owned by Col. J. W. Cooper, of Cape Palmas, which went ashore at Grahway in the late storm; the other, owned by Hon. C. H. Harmon, Superintendent of Maryland County, which went ashore at the leeward Bassa and lost three of the crew. We trust the owners' spirit of enterprise will outlive this misfortune, and future successes make them forget past losses.

**THE TRUE WHIG** is the name of a new paper lately issued at Monrovia. The Hon. E. J. Roye is, we believe, editor and proprietor. It supports Mr. Roye for the next Presidency; Hon. J. S. Smith, of Bassa, as Vice President; as Senator for Mesurado County, H. W. Johnson; as Representatives, W. S. Anderson, D. Simpson, J. W. Hilton, and J. W. Wilson. The *Whig* is so much engrossed with politics that for our own sakes, we are sorry to say, there are in it few items on other subjects. Among agricultural notices, however, we are pleased to see the names of Messrs. Jesse Sharp, W. S. Anderson, M. T. DeCoursey, David Wise, H. W. Johnson, Wm. H. Roe, Geo. R. Brown, William, Garret, and James Cooper, as planters and manufacturers of sugar and molasses.

**RAILROADS IN LIBERIA.**—The candidates for the next administration in Liberia advocate a large foreign loan to construct a railroad back to the camwood region. They say: "This loan being effected, Americans and Europeans will come to our shores, urged by their interests, in numbers, and with adequate skill and experience to superintend and construct the railroad, and to scatter money broadcast among all classes of people." The present administration, according to the *True Whig*, is opposed to this measure.

**FAREWELL MEETING.**—On Tuesday evening, April 13, Bishop Payne bid farewell to his congregation at Cavalla, most of whose members have grown up under his care and teaching. The girls' school-house was neatly adorned with greens and

flowers by some of the scholars. The Bishop himself has cultivated a taste for flowers and order on his station, and he was pleased to see that also that part of his teaching is bearing fruit.

The Rev. J. G. Auer opened the services. The Bishop then made an address, enjoining his people to "lay hold on eternal life," to be faithful in their Christian duties, and to help their new pastor by prayer and willingness of mind. Addresses were made by Rev. C. F. Jones, by two students of the Hoffman Institute, one Liberian and one native, and by Mr. Auer. The students of the Hoffman Institute sang the 46th Psalm in chorus. The Bishop closed with prayer and the benediction.

The tone of the meeting was one of sorrow and of thankfulness: Of sorrow, because the founder of the station, the chief of the Mission on this Coast, was to leave, perhaps forever; for the Bishop's health is broken, and he has spent his strength for Africa. Mrs. Payne too has been laboring a long time. Her busy hands have done much. And her care for Africans as well as foreign inmates of her house will never be forgotten. But such a long life of usefulness must draw out our hearts in thanksgiving to God, from whom all our blessings are derived. The Lord our God will still be with us, and carry on His work here, by few or by many. And those that stay behind must cling the closer to Him.

A GRASS-PLAIN TURNED INTO A PALM-FOREST.—The river Volta, about 70 miles from its mouth, breaks through the chain of mountains that encircle this Western Coast parallel with the higher range of the Kong mountains, and enters upon a sort of prairie or grassy plain, the eastern part of which belongs to the Slave Coast, and the western part to the Gold Coast. The Volta on the East, the Sea on the South, and the Akuapem mountains on the North-West, form a triangle which is occupied by the Accra (Ga.) and Krobo people, both under the protection of the British Government. The mountains are occupied by the Ashantees and their kindred tribes, (Okuaw, Akuamu, Akem, Akuapem.) The Kroboes live on the northern part of the triangle plain just mentioned. They are an industrious people in many ways, chiefly in making palm-oil. Oil-palms have been growing at the borders of their land, and at the foot of some isolated mountains, strewn over the plain. But the people did not merely reap what nature produced, they went to work and planted palm-trees over a great portion of their plain, simply by depositing the palm-nuts, where rank grass had been burnt down. Now they reap the fruit of that comparatively easy labor; for palm-trees take care of themselves, if they are let alone by fire and cutlass. They outgrow grass and bush, and take possession of the whole ground,

scarcely allowing some other trees a little space for growth. Many young palms are cut out in order to make palm-wine and to make room for the rest. It is a fine sight to look from the adjacent hills over these palm-forests; and it is a pleasure to walk through them. With little imagination, one may think himself standing in one of God's great temples. The Kroboes, however, care less for the increased beauty of their country than for the increase of their property and their constant supply of ready money from the sale of palm-oil. They are on their regular farms or among their palms nearly all day; and we never saw any African people yet who, year in and year out, work so regularly, and so great a part of their time, as the Krobo people. The Kroboes are also growing much corn, (maize,) and guinea-corn and yams. They manufacture baskets, pots, cloth, etc., as well as their agricultural implements.

Since 1857 these people have been under the influence of the Gospel missionaries from the Coast, who visited the towns. In 1857, two native catechists were sent to Odumase, one of the chief towns, and that place is now occupied by two German missionaries, Zimmermann and Laissle. There is a little church of eighty, and a small school. But the Gospel is preached everywhere by white men and natives, and that land of palms is, with many others, seeing the salvation of our God.

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From the Hartford (Conn.) Courant.

#### LIBERIA AND THE COLONIZATION SOCIETY.

We gave yesterday a report of the addresses made at the meeting held in this city, on Tuesday evening, in behalf of the old American Colonization Society.

The occasion must have revived a great many interesting memories and reflections in the minds of those whose recollections go back for fifty years, and of those of the present generation whose reading has made them well informed in regard to the state of public feeling a half a century ago.

The American Colonization Society then occupied a very prominent position, and was held in high consideration throughout the South and North, save only that in the latter section it was bitterly opposed by the abolitionists, then a very inconsiderable party, wielding but little influence in a narrow sphere, and generally, at the North as well as the South, held in disrespect as a fanatical and mischievous party.

At the head of the Colonization Society stood Henry Clay, for a considerable period its President. Eminent politicians and men of leading influence in the Southern States were among its members and supporters.

Three principal motives—not alike equally influential with

all persons—conspired to make the Society an object of general favor. One argument in its behalf was that it would help remove from the country the free blacks, whose presence was felt as an undesirable element in a state where slavery existed. Another was that its operations were in the direction of freeing the country from slavery and that it might be hopefully looked to as an agency through which this might be perpetually approximated and ultimately accomplished. The third was that the colonization of free blacks from this country on the African coast would be greatly effective in putting a stop to the slave trade. And lastly, that such colonization would be the very best means for carrying to Africa the blessings of civilization and Christianity. Liberia, under the protection and fostering care of our Government, would grow into an established, self-governing Christian State, and be a radiating point from which Christian civilization would be diffused among the barbarous tribes of heathen natives.

The second of the above-named motives was very influential at that time throughout the South. The cotton production had not then assumed the vast proportions it subsequently assumed. Cotton was cheap and there was no demand for laborers in the lower South. In the corn-growing States slave labor was considered unprofitable. Among them in fact, and especially in Virginia, slavery, with its slovenly agriculture and the constant increase of supernumerary slaves, was felt to be making the corn and tobacco-growing States poorer and poorer. In 1832, slavery was denounced by the leading men of Virginia as an economical, social and moral evil, and its abolition earnestly urged and almost carried in the Convention of that State—only one more vote being needed to carry it.

Such being the general feeling it is not wonderful that the friends of the Colonization scheme looked with much hope to the diminution and gradual extinction of slavery through the working of that scheme. It was known that a multitude of slaves would be manumitted by their owners if transportation to Africa and their establishment there could be provided for. This the owners were not able to provide for. To free their slaves in order that they might be sent out of the country was all they could afford to do. It was for the Colonization Society to send them out. And many persons looked earnestly to the Government to aid in the matter not only by sending out such as their owners should feel able to manumit, but by buying those whom their owners would not set free, but would willingly sell. We have before us a note from the Rev. Dr. Henry, now of our own city, who says: "Thirty years ago, when I was just coming upon the stage, I was full of zeal for accomplishing the extinction of slavery through the agency of colonization by the aid



of the National Government. I urged it everywhere by public speech with all the earnestness and power I was capable of. I showed that sending to Africa every year from out the *children-producing* class of the blacks, a certain number in excess of the annual increase of that population would inevitably accomplish the extinction of slavery in fifty years. I gave the exact numbers that would have to be bought and sent out each year—the cost of the purchase and transportation to and establishment in Africa—the number to be sent would of course be constantly diminishing year by year. An appropriation of ten million dollars for the first year would be required—and after that the amount necessary would be *lessened every year down to nothing* at the end of the fifty years. This amount could be devoted to the object, and the burden not be felt by the nation at all. Even if it should cost ten million dollars every year for fifty years—what of that? We could well afford it, ect., ect.” Such was the state of feeling at the South in regard to slavery, and such the schemes and hopes indulged by those who desired its extinction.

But not a great while after the Virginia Convention, in 1832, with the vast increase in the number of customers of cotton fabrics, and the immense investments of English capital in the manufacture of them, came a corresponding demand for the raw material. The price of cotton went up. The demand for slaves to grow it in the lower South carried up the price of slaves from two hundred and fifty to twelve and fifteen hundred dollars. A profitable market was opened to Virginia. She turned *slave breeder* for the cotton States, forgot her talk about “the economical, social and moral evils of slavery,” and in common with all whom the institution was making rich, began to apologize, defend and justify it on all grounds, human and divine, until finally going to war to maintain it, wrought its overthrow.

There is no longer any need of the American Colonization Society to extinguish slavery. But the Society has still the highest claims on our co-operation—with respect to the civilization and Christianization of Africa. More than ever now should we turn our thoughts in this direction. A highly respectable Christian civilization prevails in Liberia. The foundations have been laid, a well ordered political State has been established. It is destined to grow and extend, and with its growth and extension, the interests of Africa, and of that part of it with which our past history makes our duties specially bound up are inseparably connected. Let us do everything we can to help this young State fulfil its great mission of carrying freedom and light, civilization and the true religion, all around them.

There is one point of view in which Liberia and the Coloniza-

tion Society is of particular interest to us. Many predict that the African race in our country can never be developed into complete manhood; that spite of political equality, they must and will always be a socially degraded class; that this will make them an undesirable class, even if it should not work their extinction.

Well, then, by all means let us make one place where all the discontented among the colored people, those who aspire to social equality with all around them, those who are ambitious of public functions, offices, honors, may go and not find their color a hindrance to their success in life. And let the Colonization Society hold out encouragement and assistance and have the means of giving assistance to all who desire to emigrate. In this way the prosperity of that new State and the good of Africa will be promoted.

Also, as another thing—let it be an object with this Society to call out and appropriate the most liberal benefactions for the promotion of the interests of education in Liberia.

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**ADDRESS OF REV. JOHN MACLEAN, D. D.,\***  
OF PRINCETON, NEW JERSEY.

MR. PRESIDENT: The citizens of no State have done more for the cause of African Colonization than those of Connecticut. The knowledge of this fact induced me at once to accept the invitation to take part in this meeting, as I was led to hope that here, if anywhere, a plea for *continued effort* in behalf of Colonization would be favorably received.

The very first suggestion in favor of sending back to Africa some of her sons held here in bondage, with the view of introducing Christianity and civilization into that benighted continent, originated with a distinguished divine, a native of this State, the Rev. Dr. Samuel Hopkins. This was before the American Revolution; but the political struggles of that period greatly interfered with that important missionary enterprise, and no doubt prevented an active and extended effort in behalf of African civilization at that time. The colonizing of *all* the free people of color in the United States who might be willing to emigrate to Africa embraced much more than was included in Dr. Hopkins' scheme. Yet this scheme aimed at the accomplishment of one of the most important objects had

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\* Delivered at a meeting of the Connecticut Colonization Society, held at Hartford June 1, 1869.

in view by the friends of African Colonization. For the Rev. Dr. Robert Finley, New Jersey claims not the honor of originating the idea of African Colonization; but the planning and the organizing of a voluntary association for the purpose of establishing upon the Western Coast of Africa a colony composed of willing emigrants from the United States.

Another native of Connecticut, to whom the cause of African Colonization was very greatly indebted, was that remarkable man, the Rev. Samuel J. Mills, to whom, under God, our country was chiefly indebted for the formation of two of her most important benevolent institutions, viz: the American Bible Society, and the American Board of Commissioners for Foreign Missions. Upon learning the object and the plan of the American Colonization Society, he offered to go to Western Africa to explore the coast, and obtain a suitable settlement for the colonists. In company with his friend, the Rev. Dr. Ebenezer Burgess, a man of kindred spirit, he went on this perilous adventure; and having accomplished his object, he sailed for home, but died on his way.

Another native of this State to whom the cause of African Colonization is also deeply indebted is the venerable R. R. Gurley. For nearly forty years he was the Corresponding Secretary of the American Colonization Society, and he is still an Honorary Secretary of this Institution. Mr. Gurley will ever be regarded by the friends of African Colonization, not only as a life-long and devoted friend of their cause, but also as one of the most eloquent advocates and efficient promoters of this enterprise so fraught with blessings to the colored race.

In this connection I must mention the name of the late Anson G. Phelps, Esq., a native of Connecticut, but for many years an eminent merchant in the city of New York. He was for some time President of the New York Colonization Society, and a Director of the American Colonization Society, and also a most liberal contributor to their funds. When advanced in life, he frequently went to Washington City, in mid-winter, to attend the meetings of the Board of Directors; and his exposure to some extremely severe weather, on one of these visits, was the occasion of his death.

There is another, for many years a citizen of this State, of

whose untiring zeal and wise and efficient labors in the cause of African Colonization, I should gladly make mention, were he not here present.\* I therefore forbear.

Connecticut has not only given her sons to labor in this work. She has also given liberally of her wealth, and in this respect she is among the foremost, if not the first, whether regard be had, or not had, to the number of her citizens; but on this head I have not time to dwell.

The labors, the liberality, and the prayers of the friends of African Colonization have not been in vain. The history of Liberia furnishes abundant cause for thanksgiving to God, and also abundant encouragement to constant and vigorous effort to add to the numbers and resources of that important commonwealth.

Of the ends sought to be attained by the establishment of a colony on the Western Coast of Africa, the three most important were—

1. The elevation of those free colored men in the United States who were willing to emigrate.
2. Increased facilities for introducing into Western Africa the Gospel with all its attendant blessings.
3. The suppression of the slave trade.

The attainment of these results was justly deemed, by the founders and the early friends of the American Colonization Society, to be a matter of the highest moment to the welfare of our own land, and one of untold blessings to Africa.

By the overthrow of slavery in the United States, the West Indies, and in most of the South American States, *the suppression of the slave trade* has been in a great measure, if not entirely, attained; and therefore it can no longer be urged as one of the strongest reasons for establishing, on the Western Coast of Africa, a free and independent government opposed to the existence of the slave trade, under every form of it. But the other reasons for continuing and completing this grand undertaking remain in nearly all their strength. For although considerable has been done for the elevation of the emigrants and first settlers in Liberia, and for the instruction of the barbarous tribes within the limits of her jurisdiction, this part of our work

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\* Rev. Dr. Orcutt, one of the Secretaries of the American Colonization Society.

is far from being complete. From the very necessity of the case, success in these matters must have been limited; yet sufficient has already been accomplished to make us know that our scheme is a feasible one, and that we shall not fail, if trusting in God we continue firm and resolute in the prosecution of our important aims.

We have here in the United States, at this very time, thousands, not to say hundreds of thousands, whose condition would be altered for the better, and whose elevation would be greatly promoted, were they to go to Liberia and engage in the work of strengthening the only Government in the world under which they can have all the rights, privileges, and social position of intelligent freemen.

By the laws of the United States, the freedmen who remain here may have conferred upon them all the civil rights and privileges of citizens; but there is one thing which the laws cannot give them; viz, *equality with the whites in social position*. This is a matter in regard to which the laws are powerless. Yet *this* every generous and noble mind among them must account a matter of far greater moment to themselves and their children than any mere civil rights or privileges. It may be said, perhaps truly said, that this repugnance on the part of the whites to social equality with the colored race has its foundation not so much in reason as in prejudice and feeling. Yet it is so general and so strong, more especially with those classes of the whites which approach nearest in social position to the colored race, that it will require generations to eradicate it. And in the meantime what is to become of the more intelligent of the colored people if they continue with us? For party purposes, a few offices may be given them, and a few of the better educated and of the more refined among them, may possibly find access to the society of the refined and educated among the whites; but, in general, they will continue to occupy very subordinate positions. And where is the best place to train them for works of high and noble daring? I venture to affirm that the mere fact of their going abroad, and of their engaging in efforts to elevate themselves, and to prepare the way for the general elevation of their race, would be the most efficacious means of educating them, not merely by imparting to them

new ideas, but mainly by enlarging and strengthening their intellectual and moral powers.

Here I call to mind a remark made many years ago by one of the most distinguished ministers of our country, himself one of the first and best friends of African Colonization,\* that the engaging in foreign missionary labors had often given to the minds of the missionaries an expansion and a vigor which they never would have acquired had they remained at home and settled as ordinary pastors. And who can doubt that, to the struggles in which he was called to take so active a part, and to his earnest and persevering efforts to establish a new and independent State on a foreign shore, our distinguished friend, the first President of Liberia, is in no small degree indebted for those attainments in international law and in general culture, and for that wisdom, prudence, and energy which so clearly marked his official career, and which have given him in the world's history a place and a name which but few men in our day and country can hope to gain.

Let us suppose the problem to be solved to be this, viz: In what way can the intelligent and religious portion of the colored people in the United States best promote, and in the shortest time, the elevation of those of their own color? I have no hesitation in saying, that they can best do it by combining their efforts with those of the good men already in Liberia, to make that commonwealth a power and a name among the nations of the earth. Let this be done. Let Liberia once become the abode of a nation, versed in all the arts of civilized life, trained in the doctrines of revealed truth, devoted to agricultural and commercial pursuits, causing its power to be felt at home and abroad, laboring to promote the happiness of all subject to its control, or within the reach of its influence. What would so effectually dissipate all prejudice against their race in our own land as the existence of an independent, intelligent, and powerful commonwealth consisting of men of the colored race? The answer is obvious. Let us then encourage all who are disposed to go to Liberia to do so, and to aid them in going, provided they be persons of fair character at home. We shall do *them* a service, we shall do Africa a service, and

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\*Rev. Dr. Archibald Alexander.

we shall also render an important service to those who remain here. It is but a small number comparatively who can go—the great mass of the colored race must remain here for years, and, perhaps, for generations.

There are those who regard themselves as statesmen and philanthropists, and who object to any of the negro race leaving this country for Liberia, on the ground that they are wanted here for *laborers*. But as mere cultivators of the soil, cannot those who go to Liberia render a service to the United States, by their fostering in Africa a traffic or commerce, which will yield to our country a more valuable return than if they had remained here and proved to be diligent cultivators of our own soil? Do those persons, who make the objection which we have just considered, have chiefly in view the good of the negro and the elevation of his race? or is it some other motive which prompts its utterance?

It is very desirable, for the best interests of Liberia and for the complete accomplishment of the great work which seems to be allotted to her, in the orderings of Divine Providence, that the present relative proportion between the native Africans and the American emigrants should be changed—and this can be done by sending more emigrants to Liberia, and in no other way.

The influence of the Liberian Government upon the native tribes will be augmented just in proportion to the increased power of that Government, and this, within certain limits, will be in proportion to the number of emigrants, of a fair character, sent from the United States to Liberia.

A thousand emigrants a year for a few years would add greatly to the strength of Liberia, as they could readily be absorbed without becoming a disturbing element in the political system; and, as the power of the Government increases, the number of emigrants might also be augmented. If, within the next ten years, ten or fifteen thousand emigrants, of the character before mentioned, should become citizens of Liberia, an impulse would be given to Liberian energy that would tell with tremendous power upon the surrounding tribes, and open the way for our missionary Societies to extend their operations among the natives within the limits of Liberia and the adjacent regions.

The more the natives see and feel of the power which education imparts to the body of the emigrants established on their shores, the more ready and the more desirous will they become to receive among themselves those who can teach them and their children. And for one I am prepared to bid "God speed" to all who think that they ought to do more than they are now doing for the furtherance of piety and of sound elementary instruction among the citizens of Liberia and their children. But this alone will not enable us to accomplish all the good at which the early friends of the American Colonization Society aimed. This is good and even necessary to the full attainment of our aims; but of itself it is not and never can be sufficient. More of a foreign element is needed to give increased energy to the efforts which should be made for the elevation of both the emigrants and the natives.

Can there be any doubt that, just in proportion to her increase in numbers and wealth, and knowledge and piety, the power of Liberia to elevate the natives will be augmented, and that the Missionary Societies will be aided in their efforts to send the Gospel and civilization to the tribes whose territories are most readily approached through Liberia. It is not necessary that the Government should take a direct and an active agency in such missionary operations. Our own Government does nothing of this kind, yet who does not know that our increase in numbers and wealth has enabled the Christians in the United States to send abroad hundreds of missionaries, and to support schools for the education of the heathen youth in foreign lands? And we may depend upon the Christian citizens of Liberia to do all in their power to send the Gospel to all within their reach. Then let the friends of education and of missions help to strengthen the Government of Liberia, by aiding to send to her shores all who are desirous to emigrate and to take up their abode in that land of refuge; provided they be persons of the right sort.

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#### FOURTH OF JULY.

Our friends will please to recollect that the FOURTH OF JULY will, the present season, occur on the Sabbath, and that the custom has prevailed during the last forty years of taking up



collections, on or about that day, for the American Colonization Society.

Several hundred of the people of color have applied to the Society for an early passage to Liberia. The applicants are self-moved, some of them having received letters from relatives and friends who have gone there under its auspices. They are persons of established moral and Christian character, who hope, while improving their own condition and that of their posterity, to promote Christianity and civilization in the land of their ancestors. The applicants are poor, and the prompt and liberal assistance is solicited of all who recognize the right of these people to choose the country of which they will be citizens, and who desire that Africa shall be elevated and blessed.

We trust that ministers of all denominations will bear this subject in mind the present year, and that they will bring the claims of the cause before their congregations on the Anniversary of our National Independence, and invite contributions for its benefit. The good which would be effected by the universal adoption of this measure would be incalculable, and how appropriate to the occasion such a work of mercy and piety?

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#### CONNECTICUT COLONIZATION SOCIETY.

The Annual Meeting of this Society was held in the Centre Church, Hartford, on Tuesday evening, June 1st. The meeting was called to order by the Secretary, Rev. W. W. Turner, who stated that the Hartford Colonization Society was organized in that city in 1819, through the personal efforts of Bishop Meade, of Virginia, and that the State Society was organized in 1829 by the agency of Rev. R. R. Gurley, then Secretary of the American Colonization Society. Though much had been accomplished by the enterprise, he believed it had yet an important work to perform,

Professor Silliman, Sr., President of the Society, having deceased, Governor Jewell was invited to preside, who in taking the chair made a few appropriate remarks, and called upon Rev. W. L. Gage to offer prayer—when a brief financial statement was made by Rev. Dr. Orcutt, in which it appeared that the receipts of the Parent Society last year from Connecticut amounted to some \$13,000, and that the amount received from the State during the last four years was about \$70,000, mostly from legacies.

The meeting was then eloquently addressed by Rev. Benj. I. Haight, D. D., of New York, Rev. John Maclean, D. D., of New Jersey, and Hon. J. J. Roberts, of Liberia, interspersed with singing by the choir.

Dr. Haight said he had sympathized somewhat with others in the idea that the events of Providence had superseded the use of the Society, but on possessing

himself of the facts in the case, he had become convinced that it had by no means finished its work. He firmly believed it to be its appropriate mission to introduce civilization and Christianity into the vast continent of Africa, and the most effectual if not the only way to elevate the people socially whom it seeks to benefit. They feel it now, and they will feel it more, that no political promotion here will break down the barriers to social equality; and the more intelligent of them preferred to go to a country where they could be men in every sense of the word; and he was not able to understand how intelligent, humane, Christian people could refuse to aid them.

Dr. Maclean followed in an able Address, which we have the pleasure to present elsewhere in the present number.

President Roberts, being introduced by the Chairman in some complimentary remarks, said, in opening, that he had been complimented so highly by his Excellency and others who had preceded him that he feared more would be expected of him than he should be able to give. He gave an account of the rise and early progress of the Colonization movement. He heard of the movement in 1817, in Petersburg, where he had been raised, and educated to some extent. He found, as he advanced to maturity, that he had not a chance for advancement in this country, though he had aspirations. He sailed from Hampton Roads in 1829, forty years ago, and found Monrovia, a small village of 300 or 400 people. They had serious difficulties. The slave traders incited the natives against them. When they were reduced to 33 they were attacked by 1,500 natives, but God protected them, as he believed, for some great and good work for Africa. The colonists determined, after getting stronger and on better terms with the natives, to break up the then rampant slave trade. He had seen 23 slave vessels in a single harbor, and 5,000 slaves in a single barracoon. He believed that Liberia did more for breaking up the traffic than the French, English, and American fleets combined; and they saved not less than 60,000 slaves ready for shipment. The colonists had made continuous efforts for the extension of Christian influences among the natives, and there were thousands of aborigines communicants in the churches. Many were taken into families for no other consideration than their good. He had been asked if he should not remain in this country now that the condition of the colored people here was so altered; but he had fully determined that he could not live in the United States, and that he could not abandon the work which he regarded as the mission of Liberia. What had been said of Connecticut men in this connection had reminded him of some men from this State in Liberia. One was named Seymour, one of the most daring and enterprising explorers in the Republic. Another was named Washington, from Hartford, who was lately Speaker of the House, and was probably elected Senator last month. He (Mr. R.) had determined to devote himself to the education of the ignorant emigrants from this country, and the natives pressing upon them, and gave an interesting account of The Liberia College—which had accommodations for two professors and thirty students. The falling off in receipts from this country during the war had weakened the institution, and it could hardly be sustained another year without aid from

the United States. Education was of very great importance in the grand scheme. He doubted if Americans could have preserved their country without their general education. He had traveled largely in this country and in Europe, but knew of no region more attractive than the interior of Liberia. He alluded to the products of the country. Men could live there as cheaply as anywhere in the world, with very little agricultural labor. Still he would not urge the people of color to go there—though he did not believe their condition would be worse.

Rev. Mr. Turner called attention to the fact that a citizen of Hartford, present, had recently made a donation of \$500 to aid the cause, and expressed his belief that the Society still had friends in the city and State on whom it could rely for sympathy and support.

By request of Governor Jewell, President Roberts again came forward to give a more particular account of the College, and said that the buildings were completed in 1862, and the institution went into operation in 1863, opening with four students. There had been for some years no preparatory school, the one formerly existing having been abandoned by its white teachers at the opening of the war. In 1864 a preparatory department was added, and 19 or 20 scholars received. Last December four students were graduated, and there were now 10 students in the College, and 23 in the preparatory department. They could have any number, if they had the means for supporting them, but there were few families that could afford the expense. The native chiefs were anxious to get their sons into the College, for the reason that all in that country who could read and write were called white men, and they often applied to name their boys "white man flesh." The College had but one endowed professorship, and ten scholarships, which were always full.

Dr. Maclean said that, if the proper aid were extended, this College would be of incalculable aid to the general cause. The meeting, after singing

"From Greenland's Icy Mountains,"

was closed with the benediction.

The meeting was well attended, not only by the people of Hartford, but by members of the State Legislature, which was in session in that city.

The following officers were elected for the ensuing year:

PRESIDENT—Hon. Thomas B. Butler.

VICE-PRESIDENTS—Rev. W. W. Turner, Hon. Thomas W. Williams, Hon. Ralph I. Ingersoll, Hon. Origen S. Seymour, Hon. Ebenezer Jackson, Hon. James C. Loomis, Hon. Leverett E. Pease, Earl Martin, Esq.

SECRETARY—Rev. J. Aspinwall Hodge.

TREASURER—Charles Seymour, Esq.

BOARD OF MANAGERS—James B. Hosmer, Esq., Daniel P. Crosby, Esq., Samuel S. Ward, Esq., Rev. William Thompson, D. D., Rev. Abner Jackson, D. D., Rev. T. D. Woolsey, D. D., Henry White, Esq., H. H. Barbour, Esq., Hon. James T. Pratt, Gen'l William Williams, E. H. Roberts, Esq., Daniel Phillips, Esq.

## Receipts of the American Colonization Society,

*From the 20th of May to the 20th of June, 1869.*

### MAINE.

By Rev. J. K. Converse, (\$65.)  
*Augusta*—JOHN DORR, to constitute himself a Life Member, \$30; J. Baker, S. S. Brooks, E. N. Cushman, B. H. Cushman, J. M. Bradbury, each \$5; Dr. Hawley, L. M. Lithgow, each \$3; Daniel Williams, Mrs. E. Fuller, each \$2..... 65 00

### NEW HAMPSHIRE.

By Rev. J. K. Converse, (\$95.50.)  
*Dover*—Mrs. Wm. Hale, \$10; Miss A. A. Bartlett, Miss Mary B. Rollins, Joseph Morrill, Jeremiah Smith, Jas. H. Wheeler, W. A. Andrews, each \$5; Dr. Low, \$2; William A. Morrill, Ira W. Nute, Mrs. Paul, James Ashton, S. H. Fuller, A. W.

Colton, James A. Horne, B. F. Mallory, C. E. Bacon, Calvin Hale, T. P. Cressey, J. H. Leighton, S. C. Hayes, E. B. Garland, Cash, L. G. Hill, each \$1; J. Haworth, 50 cents; Belknap Church contribution, \$20..... 78 50  
*Great Falls*—George W. Burleigh, \$10; M. C. Burleigh, \$5; William Symes, Moses Bates, each \$1..... 17 00

VERMONT.

By Rev. J. K. Converse, (\$74.)  
*Newbury*—Coll. Con. Church and Society, to constitute Mrs. H. N. BURTON, a Life Member..... 30 00  
*Vergennes*—Mrs. A. E. F. Smith, \$10; C. A. Booth, C. D. Keeler, each \$5; Mrs. Gen. Strong, \$3; W. R. Bixby, F. C. Strong, ea. \$2; Dea. H. C. Thompson, \$1..... 23 00  
*Burlington*—Mrs. E. W. Buell..... 10 00  
*Royalton*—Dea. Daniel Rix, A. F. Clark, Dr. Lyman, Dr. Morse, Dr. Rix, Mrs. Denison, ea. \$1.... 6 00  
 74 00

MASSACHUSETTS.

*Newburyport*—Legacy of Mrs. Selina G. Hale, by Messrs. Edw'd Burrill and Nath'l M. Horton, Executors, \$1025, less Gov't Tax, \$61 50..... 963 50  
*North Brookfield*—A Friend..... 5 00

CONNECTICUT.

By Rev. Dr. Orcutt, (\$103.)  
*Hartford*—James B. Hosmer, for Preparatory Department of The Liberia College..... 30 00  
*New Haven*—Samuel Brace, \$20; Timothy Bishop, N. Peck, H. White, ea. \$10; Mrs. Lois Chaplin, \$3..... 53 00  
 By Rev. J. R. Miller, (\$176.)  
*Enfield*—Mrs. Dr. Hamilton, in part to constitute a Life Membership..... 20 00  
*Middletown*—Mrs. Wolcott Huntington, \$25; Mrs. S. L. Whitelsey, \$6; Cash, \$10; Miss Selden, \$3; Miss Bacon, \$1..... 45 00  
*New Britain*—H. Stanley, \$25; C. Stanley, \$10..... 35 00  
*Meriden*—Dea. Booth, \$5; Mrs. Booth, \$1; C. Parker, \$20..... 26 00  
*New Haven*—S. Brace, Mr. Charnley, C. M. Ingersoll, Dr. Bishop, ea. \$5; Mrs. A. R. Skinner, \$3..... 23 00  
*Collinsville*—S. W. Collins, \$20; A. O. Mills, \$5; Dr. Tiffany, \$2..... 27 00

NEW YORK.

By Rev. Dr. Orcutt, (\$46.)  
*New York City*—Geo. N. Titus, \$20; Tompkins Westervelt, J. F. McCoy, ea. \$5..... 30 00  
*White Plains*—Rev. Alex. Van Wart, John Read, ea. \$5; Richard Byrne, William Fowler, ea. \$2; John Sherwood, James L. Shute, ea. \$1..... 16 00  
 46 00

NEW JERSEY.

*Newark*—Legacy of Henry Rogers, by Joseph N. Tuttle, Executor, 1,482 09  
 By Rev. Dr. Orcutt, (\$108 85.)  
*New Brunswick*—John Clark, \$25; S. Van Wickle, \$20; David Bishop, \$10; P. P. Runyon, Mrs. J. W. Stout, ea. \$5; Mrs. M. A. Howell, \$2; Gilbert Van Pelt, \$1..... 63 00  
*Orange*—Coll. Meth. E. Church... 40 85

1,590 94

DISTRICT OF COLUMBIA.

*Washington*—Miscellaneous..... 72 50

ILLINOIS.

By Rev. Geo. S. Inglis, (\$43 80.)  
*East Cambridge*—Mrs. Susan Jennings..... 10 00  
*Camden*—Coll. Presb. Ch., \$6 60; Coll. Meth. Epis. Ch., \$1 02..... 7 62  
*Molino*—Coll. Sv. Meth. Ch., \$4 59; Coll. Sw. Bap. Ch., \$10 24..... 14 93  
*Rock Island*—Ch. Union Meeting... 11 35  
 43 80

FOR REPOSITORY.

MAINE—*Portland*—Joshua Maxwell, to May 1, 1872, \$10; *Bel-fast*—H. O. Alden, to July 1, 1869, \$10; *Wiscasset*—Henry Ingalls, to May 1, 1870, \$5; *Gorham*—Toppan Robie, to June 1, 1869, \$5; *Fryeburg*—J. Evans, to July 1, 1869, \$1..... 31 00  
 NEW HAMPSHIRE—*Haverhill*—Nathan B. Felton, to Jan. 1, 1870, \$6; *Dover*—J. P. Mellen, to July 1, 1869, \$5; *Francestown*—Israel Batchelder, to October 1, 1869, \$5; P. H. Bixby, to Oct. 1, 1869, \$3; *Claremont*—Dr. Luther Brown, to June 1, 1869, \$5..... 24 00

VERMONT—*Newbury*—E. Hale, to May 1, 1872, \$10; *Wells River*—A. B. W. Tenny, to Jan. 1, 1870, \$10; *Saxton's River*—Mrs. L. G. Smith, to Jan. 1, 1870, \$6; *West Rutland*—Dr. F. A. Morse, to June 1, 1870, (by Rev. J. K. Converse), \$1..... 27 00

MASSACHUSETTS—*New Bedford*—Simpson Hart, to Jan. 1, 1870... 9 00

RHODE ISLAND—*Little Compton*—John Sisson, to June 1, 1871, \$10; *Providence*—Stephen Arnold, to Jan. 1, 1869, \$3..... 18 00

CONNECTICUT—*Meriden*—Gen. Walter Booth, to July 1, 1870... 1 00

NEW JERSEY—*Parsippany*—Prof. F. N. Benedict, to Oct. 1, 1870... 10 00

PENNSYLVANIA—*Meadow*—J. Reynolds, to Jan. 1, 1873... 10 00

MISSISSIPPI—*Oxford*—Rev. F. Patton, to Jan. 1, 1870..... 1 00

Repository..... 131 00  
 Donations..... 717 15  
 Legacies..... 2,445 59  
 Miscellaneous..... 72 50

Total.....\$3,866 24





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